M1632
Friday, July 25,1969
Group IV

[redacted]
Must Remain in
Transcription Room

Part I

MR. NYLAND: I can't take any high flats tonight. It's sometimes difficult to know what to say. The question is always: "what is appropriate?" If I only go by what I think and of course stimulated by what I happen to read or listen to or what I happen to think during the week, I come to certain conclusions of certain things that I believe that are necessary. That one has to repeat it most likely. Because much of what we say, you already know. And I've talked about a variety of different aspects, from different sides, so that out of such totality you ought to be able to construe something for yourself. But when I talk about "simplicity", do you really know what I mean? It is not really austerity. Austerity is that you do without certain things at a certain time. Simplicity is that you are satisfied all the time with what you demand, what you wish for yourself, and also what your conscience entitles you to. And simplicity is a matter of your conscience. Your conscience, in that sense, starts to counteract your mind. Your mind, many times, wants certain things while you are not entitled to it. That is, the mind really doesn't know what is right. It has ideas and it has, of course, visions. And to some extent, in the mind, there is hope. And the hope is stimulated by a state which is definitely emotionally tinted. But the mind always will try to formulate what you would wish, and should wish. And, then, it does not understand "simplicity." Simplicity comes from the level of your life. It comes from your being. Simplicity can become inherent in man. He can become one with it. Dependent entirely on the way he wishes to live, and, sometimes, the way he is forced to live, that, regarding, "simplicity", he is in equilibrium. That is, he doesn't wish it any different. With "austerity", you forego, sometimes, certain things you are used to.

And you do it far a little while, knowing that after some time, you don't have to be like that. Austerity, as a training period, is very good for a person to study himself, and to find out what the individual wihses (wishes) are of each center. And that then (n), for some time, one submits oneself to certain conditions which are, of course, not agreeable. Because austerity very seldom is agreeable. Unless the level of one's being has been reduced to such simplicity that austerity is almost equal to it. But in ordinary life, we are not simple at all. And still I say, it has to be learned. One has to know what is meant. One also has to experience. And one also has to have satisfaction in that experience. Your mind will tell you that you need things. Simplicity will tell you you dom't. Your mind is stimulated by other people. Simplicity is inherent in you and is not touched by the influence of others. Your mind will formulate as if, at a certain time, you cannot exist without what the mind wishes you to have. Simplicity immediately has a word for it--saying, "It is not necessary." For that reason, it come from the level of your being. Because, at the level of your being, you have a certain form of knowledge. It's not very much developed. And what you use is usually your mind. But the level of your being is really made up of a little part of each center. And that is, to some extent, harmonious. Or, in any event, a ~~from~~ form of unity in which the three centers then, take a certain part. And that forms the level where you live. As soon as you translate it into the desires of each center, you change the level. And many times there is a confliet between that level and what any one of the centers would prefer. It is, of course, that there is no particular entity that guides it. And that's why I said it is a matter of your con-

science. Because that gradually would be able to guide you sufficiently- to tell your mind not to talk too much about such things. You are not entitled to it. Because your conscience will know if you are entitled. One assumes a great deal in life. And, to the same extent, one gets spoiled. If it were possible for us to live in a primitive society, our simplicity would be , of course, obvious. Living in an industrial environment, and being affected by all the different publications, talks, gossip, jealousies, comparisons, all the different things that we, of course, associate with--that come in on us--And that what we read and which causes, at times, a certain form of wishing without having any foundation for it. Then a man becomes educated. And his education is always increased in his mind to a higher value than it actually would command. And there is no comparison in ordinary life. So that, you can say I weigh the value of my being. Because it is mixed. The value of your being, even, is not always the same. Not even every day. It can change very easily. But at a certain time, of couse, there is a level. But you don"t know about the level of someone else. And your mind keeps on, thinking and comparing. And then wishing. And it is instilled in the mind by reading, by advertising, by ways and means of merchandizing, by being affected by the world as we know it, or rather, it would've been much better if we didn't know about it. But we are affected, unconsciously, without having any means of stopping the influence of such impressions. In simplicity, the level of one's being is much more total. And it's much more solid. It is, then, that in simplicity there is a possibility of avoiding that what otherwise would take you. Because in simplicity, there is a means of comparing. And the comparison, for yourself, is to find out what is the level at which you could live and maintain yourself

without spending too much energy. And, in the last instance, it's a question of the control of your energy. And ~~the~~ energy is furnished by your life force. And, therefore, it is a regulation of the force of your life. In what direction you want it to go, and how much in a certain direction? And then one starts to become so simple that there is an extra amount of life. And that the energy has to flow over. And then, somehow or other, there has to be an adjustment. And that is the reason that we never ~~have~~ keep simplicity at the level where it's supposed to be. Because with this tremendous influence of extra energy, there is built up in us the necessity of expressing it. Simply because we have not been taught how to use extra energy. And this is really the whole question of Work. Because it teaches you how to use energy. And the building of Kesdjan body, and the building of a soul is by means of that extra energy which, otherwise, would come out as life-as an expression, usually, as manifestations. And it is logical, in ordinary life, because there we don't know about spirital welfare. We know a little bit about ~~feeling~~, but there is so much energy that it cannot find room anymore. And it has to come out because the mind is already filled with a great deal of data and knowledge. And there is no digesting in the mind after some time because it is based on associations. And the recognition of certain things, as they are, simply means that there is no particular reason to do anything further about it. So we have a terrible problem. Because, on account of work, we have an increase of energy. Because, in the first place, the centers become a little looser from each other. In the second place, digestion of food is different when one is experiencing moments of awareness. It is under the influence of this kind of a form(I call it now, Form--the presence of objectivity) that the subjective material, that what we are built of, that what is contantly our matter which we use, and which is fed, and which, in the body, houses the feeling and the brain. That because of the separation of the centers, even if they

are slightly accomplished, there is more energy since it does not flow over so easily from one center to another. In the second place, the digestion of food is up to a higher scale. One extracts more from ordinary food. I extracts more from air. You also, extract more from impressions. Because part of the energy which goes into ordinary impressions and affects your sense organs, now goes into a different direction. And there is a surplus of that energy. Because that what is digested by the sixth and seventh sense, is on a different kind of scale. And that many of the energies we get through the sense organs is quite superfluous. Simplicity solves such questions, because there is an inner life. And extra energy is used, then, for the building up of certain possibilities of one's inner life. So that there is not necessary to have an explosion. This is the only means by which emotions can be used when they are excessive. But, what will it be in ordinary life if one was actually simple? The ordinary existence of the body continues because it is fed by certain energies just enough, sufficient, to maintain it. Not too much, and not too little. That what is one's feeling, in the sense of work, one tries to consider what a person is in life. And what he has to do with his life. And he starts to consider already the relationships between people. And there's a tremendous amount of energy lost between people. It is partly because there is such misunderstanding. Partly because of the mind wishing to dominate and, let's say, to argue, or to find an excuse in being angry. And losing energy over and over again by the repetition of the same kind of experience. Or by talking about the same thing to different people. Our mind is so limited, that your originality is so far to seek that that what the mind has to do is to keep on talking and talking about the same thing. And all of this means I get away from simplicity of my life. The trouble is that I have built up in myself certain

requirements and that I feel now because I happen to live and I see it all around me. And the question of keeping up with the Joneses, or that what is my father and mother, and whatever education I have had, that I want to do a little better than they did. Because if they were ~~poor, I want~~ to be rich. If they were uneducated, I ~~want~~ to be educated. And it is the same kind of a fault that is made by parents. When they did not have college, they ~~want~~ want to send their son or daughter to college, or even university, or even if they could get a doctor's degree, the mother would live in seventh heaven. And from early life on, we have already been educated to an idea that we ought to strive as much as we can for everything that ought to be available. And it is in that sense that one is educated by the world to take and take and take. And the trouble is, one doesn't pay. So that there are so many things in life that one simply can take without payment. And that so many things are made so called Free even by the government. And? That many people who live in poverty really prefer it. And those who have a primitive life, don't know what to do with a telephone. But we force, many times, things on them that are for which they are absolutely unequipped hoping that they will live in cleanliness when they're used to live, a little bit, with mud and earth and, perhaps a little dirt. And perhaps, of course, have more sickness, and perhaps more death. But the question for a person who lives in such conditions and can maintain himself is that he becomes stronger irregardless of circumstances under which he happens to live. And this builds him up. And as an overall picture, it is probably much better to live at a lower level. That what increases in one one's desires, and particularly, when the desires are not reasonable and, also, when they cannot be fulfilled, causes a man to lose his

equilibrium. And then he is unhappy, and he is irritable, and he is not dependable. These are the ~~mistakes~~ we make in ordinary life in educating too much, in talking too much, in already telling little children much too early about the facts of life. It becomes apparent when one is faced with a certain possibility of going, let's say, out into the country and to live there. So that when I'm educated and lived and have been accustomed to spend my time in the city. And I read about the carbon monoxide and the smog and all the rest that I then have a desire and yet, very often because when there are children, they ought to be in the country because it's healthier for them. And then Mama can have a garden because that is the time ~~when~~ where? she actually would find herself. And the poor husband may have to commute a little bit, but, ~~far~~ for the sake of the pleasure of the children and his wife, he is perfectly willing to sacrifice for them. And so you make up your mind that, after some years, you want to go to the country. And you want to look. Where will I build? "No!, you say. I don't wmat to build! I want to have a house. What! I don't know what to build! How can I build? I don't know anything about it!" So you start looking for a house. And you see a house. Well, maybe it's not too big. Maybe it is too ~~bec~~ small. Maybe it's not painted. Maybe it's in the wrong neighbohood. Maybe the house is all right. It looks all right. But it's not so convenient and, maybe, it needs paint. And so you go in and say,"Where is the bathroom?" "What? No bathroom!"

"Oh! There is an outhouse."

"Oh yes! That right all right. How will I take a shower?"

"I don't know."

"Is there water?"

"Yes, But it's dry a little bit once in awhile."

"Oh! And how do I get it in the house?"

"Well, you have to use a pump."

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"Pump it up? When it's ~~cooler~~ cold Will it freeze? Is there any heating? Is there central heat? Are there radiators? A good engine downstairs? No cellar! What's the matter with this house? And the floors, they lean a little bit and they are uneven. They haven't been scrubbed for years. The kitchen looks like the devil because the former tenants or owners, they spilled too much on the floor. And they had cats and dogs around." And so you look at the house. Your future! Where is your simplicity? And what is the pity. You see, you have requirements. You have forgotten how life really should start. You already think that you're entitled to a house. You think that that house has to correspond to all conveniences of the city. And you don't really think that you can live in a house that is not equipped. I say this. The Nishimuras are going out to the country. They have a house. And the house, of course, needs a little repair. And it needs this and that and the other. And the attic is very dirty. Stuff is there. Has to be cleaned. Ten thousand pounds of soap will have to be used in order to get it free from all kinds of smears. What will they do? What is it that determines them to wish to go and to work? Their aliveness. What is it that prevents people from wanting to go to the country and live it the way, perhaps, it should be done? And then they burden themselves with too much responsibility. They want a house for twenty thousand dollars. He can only scrape up two or three and the rest mortgage. So, they get into the hands of the bank. And, inexorably every month, may be, three months, six months, pay them out rent, interest, not even payment on the principal. They need five ~~rooms~~. They need two cars. They need all kinds of bathrooms. They have to have wall to wall carpets in a house in the country. Curtains like they had in the city. It is as bad as a person who goes to live in the tropics, takes everything with him, including steves and then expects to set up a little piece of his homeland. A person who wishes to remain

simple or to become simple, has to learn how to live and what to expect. He has to live at the level of his being. And he has to reduce that to the simplicity for which he is capable. And then, you might say, he has to rough it. And he has to go out into the country. And I hope he buys some land only, and maybe some water, or a brook, or perhaps a well. That he has a house, it is good, because it has a frame in any event. How to make a house, how to keep on building a house, how to make it alive, how actually put life in it from yourself. How to make a house grow. Whenever one is young and one goes out and maybe no children as yet and they come, build a little room and then another and another and at the end, make a den for the father. Because all his time will be taken up by building and he won't have time to sit. When you go out to the country ~~and~~ you want to be simple, you have to start by not expecting anything whatsoever. And that you have to do everything yourself including the garden. And it is not so necessary to run to the big V or some kind of a supermarket and buy everything in plastic bags. We are so terribly far away from that that you shudder if I have to build my house with the nails I have to buy and a hammer I don't know how to handle. And I don't know how to saw. And I don't know what kind of lumber to use. And I don't know how to make it seal proof, or provide for the winter, or to put this in or that in. And you have no initiative and you have no daring. And you don't have any ~~mine~~ wish for adventure. And you think that you have to have already this and that and that complete. Particularly wives. And particularly when there are babies. You have to provide for something which is right. That is simplicity. Because everthing has to be considered. The level of your expectations has to be a little lower. There should never be any jealousy of that kind. To compare yourself with the Joneses next door. I hope you won't have any neighbors so that you can't go out and borrow a cup of salt. It's a question of your own

life. It's a question of wishing to acquire some dexterity so that you can learn how to build and that you don't over--shoot the mark by burdening yourself with too much expense. And that you will wait until you can pay before you buy a 2X4. So that you can put a little roof over the kitchen which is now out-of-doors and, of course, gets wet. I hope that there is a spring which you have to go to for just about 500 feet and carry water because there is not, as yet, a pipe in the house with a faucet which you just have to open and there is running water. I hope you have a tremendously difficult time in heating water so that in the beginning maybe you have to work it with a little bit of sticks of wood. Maybe there is a fireplace. Maybe kerosene. Maybe no telephone. Maybe no electricity. All of this makes a man. I'm talking about education I'm talking what is needed for a man really to grow up. To be able to live on the land and to work with his own hands. And not to be lazy. And to find in that satisfaction because he starts to live then. And he finds out what his life can be worth. And then when he sits in the evening in front of his house, a little bit of a house that he started out with, so that he knows where the sun comes in and where the rain might come from and the winds and all that. And then builds as the family requires it. And builds as he perhaps, then, makes a little bit more money. And whatever sacrifices maybe And whatever he has to spend on it, in time, in energy, in wishing. And he sits at the end of the day on the little bench he has made in front of his house, perhaps on the porch and he looks out in the field and he leans back against the wall of the house and he feels then that house back of him. And then the thoughts that come into him. I built it. It is my own. This is my house. I carried it on my shoulders, up the hill, piece by piece. I brought it up. I bought some shingles. And some of the bundles of the shingles were very heavy because they were wet. And the rest of them I shouldered. And I remember my shoulder got sore. And when I did it for ten, fifteen, twenty times, my shoulder really refused because the skin

was open a little and it was raw. That one has to go out in the winter and see where the water is--it's all frozen. Or if you try to make a pipe with a pump, that the pump freezes up. And in the midst of the winter you have to go down to the pump house and light the stove--kerosene--because you haven't got electricity as yet. I hope you find a house without any road to it, I hope that the grass is so high that you can't see the house almost. I hope there are all kind of things you have to overcome--to learn to overcome them. And I'm now talking metaphorically. Because this is your life. This is the way you are. This in your life is your desire to be more than what you are worth. And that you have the idea about yourself that you think you are entitled to it. You're only entitled to a body and a possibility of a little feeling and, I hope, for a possible development of your mind. And that your aim in building, or whatever it is that you consider your house where you wish to live, is that you build your soul, and that you use, for the time being at least, a little bit of a scaffold that you can call Kesdjan. So that then, ultimately, if that soul could actually be there resting on what you are now and making actual that what is potential, then, in the process of that, you will have found life, because you started out with the simplicity of your unconsciousness. This is what I mean by building. And I'm using simply a little example of how it could be in ordinary life. So that maybe in ordinary life you find out what is the reality which could be possible for you if you want. You may make mistakes. It doesn't matter very much. When you build too weak, 2X4's, it doesn't matter. The next building, 2X6. And if that isn't strong enough for the roof, the next, 2X8. And if that doesn't work, 2X10. You find out how to join things. You find out from the people around who are friends. Again, I talk metaphorically. This is your building. This is your house. This is where to live. This is where, ultimately, you prepare possibility of God staying with you,

even ever night.

To the simplicity of your life!

End of side I

SIDE TWO

M1632

Friday, July 25, 1969

Group IV

MR. NYLAND: Part II

So, what will we now say for the next week? Whole weekend, Barn for some of you. The rest of the week, I wont see you until next Friday. Friday will be one of the last days here, that is, for music. We will have to change that now. I also realize I think, that since we stopped one or two, and thank goodness everybody helped to moving it on Wednesday evening so that it is now this, as empty as a bell. We are going to move into here for our meetings. Friday however, will be music at Nishamura's new house in the country. We'll have to fix it, we'll have to work very hard. Some of you will come tomorrow, or Sunday. Maybe we can already start. I do not know but in any event we'll do it as soon as we can as soon as it is convenient. It will be a new change, it will be different. It will give us, if we wish, a new opportunity. We will always talk about Work. No meeting without mentioning it. No discussion among yourselves without mentioning it. If you ever bring any Work up between yourselves, always remember why you even do it. Always remember, wherever you are now, that you are already painted with that brush. You cannot help it any more, to think in terms of objectivity every once in a while, you would not be able to live without it, unless you could become quite callous, and perhaps after several years of indifference, you would return to the ordinary state of unconsciousness.

We talk about a person Waking Up. We talk about the possibility of creating something that is awake, which then can look at that what is asleep. The 'I' notices the sleepiness of the body, the unconscious state. The 'I' being awake, has a notion of that what is taking place with a man is not right. The 'I' does not call it sleep. We call it sleep, because we dont know what it is to be awake.

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If we were awake all the time there would not be any sleep. So the terminology of the 'I' is not at all like ours, and our gramatical rules and our words and our concepts dont apply to 'I'. 'I' is an entity of God, and it has the qualities of that. And it exists 'I', when created, by one self can become permanant because that form is inherent in that of life. Because that form of life is not in any kind of a form that we know about. For the purposes of making it a little easier for us one of course starts to put it in a little form so that we know what we are talking about, because we always talk in forms. We very seldom talk in life, in terms of life, ~~because~~ we really dont know enough about it, because it is covered. And the whole problem of making oneself unconsciously transparant is to bring out that what is life in one. So that then that life can connect with the 'I' as the life giving principle. So that when you talk, you must always talk that 'I' is awake and that nothing else is awake, not for a long time. It is affected by the awakening of 'I', by the being awake, by the being of a certain level. When you live on a lower level you are, when in the presence of the Sun, the Sun is above you and shines on you and is then free from you and still you know it is there. Perhaps on earth it is there for us. Perhaps your inner life exists in its embryo, also for yourself. Perhaps that what is your life reminds you once in a while, when it cries out, that it wants to be set free.

What is it that hampers us? What is it all the time? I say simplicity is not in the proper place. I say that that what one should have as adventure, that that what one should have as the wish to express ones life is not there. That what one has even in ordinary life is no desire to wish to live. When that is not there, what in hell's name will you do? Because if you dont wish to live, not even for Earth, that certain things come in on you and they are too much and you cannot place them, and that every once in

a while you get confused; that, of course one can understand. But when its a question of life and death, one knows one must choose life. Because in death you dont loose life. Its idiotic to think that. Life, death has no meaning. When it is the absence of something it has no meaning. That what is substance has a meaning. That what is form has a meaning. That what is eternal, of course, has an eternal meaning. But Death has no sting. It can't, it isn't there, because there is no substance. We make it. We consider it. We say it must be there. Because there is life, therefore there must be the opposite. Because we live by opposites, negative and positiveity, all the time comparing. That what is high, that what is low. But we never realize that what exists forever and ever.

I've said several times, the only word to indicate it is bliss. Bliss is existance of the Lord. And in the Lord, there is no opposite. In positive absolute, there is still negative, as in the absolute sound. That ~~which~~ what is oneness, there is no negativity, there is not even positivity. That is why with the 'I' there is no language. What one feels, the entity, one becomes within ones self, ~~Awake.~~ Aware One is ~~awake~~ aware of that what exists and that what exists, of something objective, is aware of us existing. We pay each other the same complement. 'I' knows "it" exists. And after some time "it" knows 'I' exists. And then there is a relationship. Then there is communication between the two. Then whatever condition the "it" is in, the 'I' can take care, because there is a bridge between them. The relationship is the bridge. The relationship is the important part of that kind of triunity. The bridge is my conscience. The bridge leads to my consciousness. That what I build within myself is a bridge of conscience to reach real consciousness. That is why ~~consciousness~~ conscience is

still an emotional state wishing to be united with God. And my wish to be united with God is trying to construct a Soul in the image of God, like 'I'. With my feeble notions of what it ought to be, I try to put it in some little bit of words. Without knowing exactly how to ~~define~~ define it, but something in me is aware of that.

I wish when you talk, I wish when you are together, I wish when you have a group, I wish honestly that you would talk about your Work of the past week, that each time you see him; "Since I saw you last I had an experience." .Since I saw you last there was something in me that I dont know why or how it happened to come, but it was at a certain time and I was there and then that happened to me and can you explain it? Why is it? Is that Work? Is that objectivity? Is that reality? Is that my real life? Can you tell me?

When you talk about astronauts, and the whole world is full of it now, could you be full of something that is of much more concern to you? What is the difference for anyone else, as far as the astronauts are concerned? They dont experience what they did. For them it is a little bit of a different kind of a thing. It should be important for you to talk about the possibility of understanding your Moon. It should be important, not to even stop at the Moon, but to take a trip if you like towards Mars, one of the most important planets. Or a trip to Saturn, governed by one king. The totality of the planet Saturn, governed as one kingdom. Where is the Saturn in you? Where is the totality of your kingdom? Where is the Civil War in your personality? Where are the conflicts which you constantly must experience in yourself as war? Brother against brother, setting up within the family of your personality a feud between centers, between different parts of yourself, between a wish and a thought,

between an activity and a wish to Work, between .. requirements of the body and the objection of your mind, between all kind of opinions within your mind and not having any unity whatsoever. Where is your kingdom ruled by one king? Where is your 'I' who could take that road so that each subject of your subjectivity could be in that kingdom at the proper place? Like Atlantis was replaced and reborn by the introduction of inner life and when it has functioned as far as that was concerned, parallel to what was on earth, there was no further need of the scaffold. The scaffold will disappear. Your emotional states will disappear. Your feelings will change over into emotions. Emotions will change over into air. Air will change over into magnetic center. Magnetic center will help to develop your conscience. Your conscience will help you to develop your consciousness.

When we talk about Work, we talk about that as a background. When we talk about a week, when I wish you a good day, when I hope that you will have a good, lets say experience. When you come to the Barn, how you come, what you wish, what you go back with, what can it give you? I would only say in God's name try to find out what it can give you. Try to find out what is there for you, that could be made available for you because of your wish, your openness, your desire of something, as if you talk about your inner life. Right now you talk about a marvelous miracle of the astronauts and how ~~picayune~~ it is, compared to the growth of yourself. And you wish to build a house for Kesdjan, and a house for your soul. Some kind of a form, not knowing what material, but it doesnt matter as long as life is there. When life is there in the building, it doesnt make any difference if you make a mistake. If you make it too weak you build it again because you all the time have life force. And it doesnt

matter if you dont know all the rules as yet. You learn gradually. Maybe it will be a perfect house that could house your Soul. And even at that also that is temporary.

Look at yourself in the scheme of all things. What is this life on Earth now if it represents eternity? What is the principle of that eternity? Of that what is without end? Always existing, world without end. Not limited to our little bit of body. Life in others, to see them, really to care, to care for their life, not to care for their body, to care for that what is their inner life, to help develop that. About which of course you can talk and you can whisper, ~~you can~~ and you say this and that, as long as it has substance in it. Substance that you could make indelible when you promise 'I love you Forever and ever! When the two, if you are able, build a house together, for a family maybe, for the rest of the world to look at. To make yourself strong physically, so that you have an example, what it should be for your emotions, so that the example of the emotions can give you an example of your intellectual body. All the time a stepping stone, a stepping stone, up and up until finally you return in that circle to the place you started. And then when you see it, then you recognize infinity in the place where you came from.

When I wish you a good week. When I wish you a good conversation together. When I wish for you when you sit and think and meditate, that there is something there of 'I' to tell you the truth. That is not just a little bit of throwing words around or a little bit of ideas which you juggle with and you put in your hands and you look at and say its beautiful and lovely and you put it back again in the book. But if you could eat them. If you could take the concepts. If there was a stomach that actually could digest it. If there was such a desire. If you were that hungry, that you could eat concepts,

that you could eat something that had principle; that you could eat something out of this world, worth something out of this world. That you have to build.Your 'I' can tell you where the treasure is. You still have to dig. Your conscience will tell you when you are there, your conscience will tell you if you are on the right road. Your conscience will ~~chil~~ help you to the bitter end. When the end for conscience comes, when your Soul is free to leave the Earth, then your conscience is the bridge extended towards God. And then at God, your conscience , your conscience stops. Conscience also dies, your Soul can become eternal, but only in the last part of the development, when it is free, and then it has a desire to choose and it has a right to choose and it will know where it must go. Because the end of ones Soul is the compelling of the devotion towards the God, towards the Lord, towards His Endlessness.

You see I always end these kind of conversations, you can call it religously because I use terminology that happens to be also in ~~chruch.~~ church But I dont belong to that kind of church. I belong to a live, alive alive religion. A philosphy put to pratice. That is a religion for myself. A religion for my conscience and developing it. A religion for the possibility of making a Soul. A religion for me and my behavior, affected by that what I feel, what I know, and after some time, what I'm emotionally involved in and devoted to ,, and what I know and understand by means of my consciousness.

And so I hope you will have a good week., thinking, thinking about Work and making attempts. And if necessary, to speak to yourself about such attempts, in a loud voice sometimes, to make it very clear to you that that is the truth for you and nothing else but the truth and you want to say it because it has to be heard. And maybe you are the only person who hears it. And maybe for a long time No one else

can hear it. But never-the-less it has to be truth for you. And then you say it. And when you say it you start. Because then what is the voice starts to vibrate within your heart. And the vibrations of your heart will help your conscience to develope. And then that what was voice disappears. That what was the tone, as music, disappears. And the conscience only sighs about the difficulties that are still in the way. And that a person who wishes to Work has to Work from now until eternity.

I hope you have a good week.

THE END

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MT632

Friday, July 25, 1969

Group IV

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